ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

—OF THE—

FIFTY-THIRD ANNUAL SESSION

—OF THE—

CENTRAL BAPTIST ASSOCIATION,

HELD WITH THE

GOOD HOPE BAPTIST CHURCH, ELMORE COUNTY, ALABAMA,

SEPTEMBER 29th, 30th & OCTOBER 1st, 1897.

OFFICERS.

L. H. HASTIE, Moderator ..... Marble Valley, Ala.
D. S. MARTIN, Clerk ..... Equality, Ala.
T. J. PENNINGTON, Treasurer ..... Rockford, Ala.

The next session of the Central Association will be held with Providence Church, Coosa County, Alabama, beginning on Wednesday before the first Sunday in October, 1898. To preach the introductory sermon, Elder T. A. Kelley; alternate, Elder O. P. Bentley. To write Circular Letter, Elder J. M. Johnson. Delegate to Southern Baptist Convention, Elder W. R. Whatley; alternate, Elder A. C. Swindall.

For Order of Business and Standing Committees to report at next session, see inside this cover leaf.

MONTGOMERY, ALA.:
ALABAMA PRINTING COMPANY.
1897.

ORDER OF BUSINESS.

1. Association called to order by the Moderator.
2. Hear letters from churches.
3. Elect Moderator, Clerk and Treasurer.
4. Call for petitionary letters.
5. Call for correspondence.
6. Appoint committees to report during session viz:
   - On Religious Exercises.
   - On Finance and Auditing.
   - On Correspondence.
   - On Nominations.
   - On Documents and Requests.
7. Have Rules of Decorum read.
8. Call roll and erase absentees.
9. Hear Treasurer's Report and refer.
10. Hear from standing committees.
11. Hear miscellaneous resolutions.
12. Give instructions about appropriations.
13. Hear circular letter.
14. Correct minutes and adjourn.

STANDING COMMITTEES TO REPORT NEXT SESSION.

State Missions—J. M. Johnson, S. F. Thomas, D. J. Smith.
Home Missions—W. R. Whatley, P. A. Jackson, T. P. Crawford.
Foreign Missions—W. B. Harmon, O. C. Swindall, H. T. Lett.
Sunday Schools—A. D. Bentley, O. P. Looney, T. J. Pennington.
Temperance—A. C. Swindall, A. J. Lilly, Virgil Lyrely.
State of Religion—O. P. Bentley, L. H. Hastie, S. B. Culpepper.
Religious Literature—L. T. Reeves, J. H. Hickman, N. R. Martin.
Education—T. A. Kelley, W. T. Stewman, J. W. Fulmer.
Baptist Orphanage—J. D. Hughes, E. W. Powell, Geo. W. Davis.
Central Committee—A. D. Bentley, W. P. Fulmer, Geo. A. Sorrell.
To write Circular Letter—J. M. Johnson.

MINUTES.

Good Hope, Ala., Sept. 29, 1897.

The Central Baptist Association, in its Fifty-third Annual Session, met with Good Hope church, Elmore county, Ala., on Wednesday, Sept. 29th, 1897.

The introductory sermon was preached at 11 o'clock a. m. by Elder D. S. Martin. Text, I Cor. 15:58.

After an intermission for dinner, the body re-assembled in the meeting house and was called to order by the Moderator. After singing the old hymn, "On Jordan's stormy banks I stand," the prayer was led by Elder John W. Stewart.

The letters from the churches were then collected, and Brethren T. J. Pennington and John W. Stewart were requested to read them, from which it appeared that the following named brethren were the duly accredited messengers from the churches:

FIRST DISTRICT.

Alexander City—R. M. Thomas, P. A. Jackson, N. S. Walker, W. L. Thomas.
Bethesda—D. S. Martin, B. F. Harris, H. W. Summers, A. T. Tucker.
Liberty—C. J. Robinson, John Brown.
New Hope—H. B. Young, John Ballard, John Pike.
Union—J. M. Johnson, James H. Avant.
Mt. Zion—James Walker.
New Providence—C. D. Foster.
County Line—James A. Threadgill.

SECOND DISTRICT.

Tallassee—A. J. Lilly, A. W. Langley, J. W. Brown, Virgil Lyrely, W. McCluskey, E. H. Newman.
Friendship—H. P. Yates, W. G. Bishop, W. T. Reeves, L. T. Reeves.
Good Hope—O. D. Kelley, L. Lekroy, J. F. Timmerman.
Eclectic—James W. Osburn, W. A. Nichols, J. T. Edwards, W. M. Slaton, M. C. Flanagan, Charlie Wynn.
Bethlehem—Benj. Martin, B. F. Wright, Robert L. Estes.
Refuge—R. B. Melton, W. F. Melton.
Harmony—D. F. Avant, W. H. Colley, W. J. Johnson, J. H. Colley.
Santuck—W. J. Johnson, H. M. Thornton, C. H. Smith.
Pleasant Hill—A. M. Jackson, A. C. Townsend, W. J. Jones.
Beulah—D. J. Smith, H. L. Bullard.

THIRD DISTRICT.

Concord—H. F. Gillland, J. C. Moseley, R. O. Richards.
Wayside—R. M. Murchinson, J. B. Funderburke.
Providence—A. F. Huff, J. A. Cannon, W. G. Waldon.
Shady Grove—W. T. Penton, W. B. McCain.
Olive Branch—Sidney DeLoach.
Hatchett Creek—R. C. Hardy, R. I. Perkins.
Antioch—J. H. Hickman, D. M. Pool, T. A. Rouse, T. A. Kelley.

Lebanon—T. P. Moon, E. W. Powell.
Town Creek– George W. Ward, George W. Batson, W. P. Ward.
Pleasant Ridge—W. D. Heisler, G. C. Floyd, H. D. Etheridge.

FOURTH DISTRICT.

Goodwater—Represented by letter.
Shiloh—M. L. Johnson, A. J. Thomas.
Mt. Olive—W. I. Newman.
Union Springs—L. H. Hastie, James H. Hastie, Robert Waters.
Salem—W. R. Miller, E. R. Harris, E. G. Brown.
Macedonia—W. H. Tant, A. G. Clifton, W. J. Stone.
Poplar Springs—H. M. Sharbutt, W. S. Darden, W. J. Blankenship.
Rockford—D. L. McAllister, W. A. Willingham, J. W. Ledbetter, A. L. Ward.
Corinth—John A. Ward, L. A. Ward, J. N. Howard.
Hollins—Represented by letter.
Mt. Hebron—W. K. Hayes, Otis Hardy, R. L. Ennis.
Weogufka—W. L. Hardy.

The body then proceeded to permanent organization by electing the former officers by acclamation.

Petitionary letters were called for, and the newly constituted church at Mt. Hebron received. Also the Weogufka church, from Weogufka Association, the Moderator extending the right hand of fellowship to the messengers.

Correspondents were called for and the following brethren responded:

Tuskegee Association—Elder G. S. Anderson, W. G. Gregory, Bro. J. S. Bryant.
Montgomery Association—John G. Harris, W. H. Kendrick, Cabot Lull.
Conecuh Association—John W. Stewart.
Carey Association—C. J. Bentley.
Tallapoosa River Association—Elder David Horn and G. A. Baker.
Early Rose Association (Col.)—R. Marberry (Col.)

The following committees were then appointed:

On Religious Exercises—John A. Ward, J. N. Howard and the pastor and messengers from Good Hope church.
Finance and Auditing—P. A. Jackson, James H. Hickman, N. S. Walker.
Correspondence—H. B. Young, G. W. Jones, W. J. Johnson.
Nominations—W. I. Newman, W. H. Colley, B. F. Harris.
Documents and Requests—T. A. Kelley, D. L. McAllister, George W. Batson.

Committee on Religious Exercises reported as follows:

To preach to-night at the church, Elder John W. Stewart.
Devotional exercises to-morrow morning at 8 o'clock conducted by Elder J. H. Colley.
Preaching at 11 o'clock a. m. by Elder G. S. Anderson.

The body then adjourned till 8 o'clock Thursday morning.

According to arrangement of Committee on Religious Exercises, Brother John W. Stewart preached at night on the Christian Inheritance, from the text Psalms 16:5-6.

THURSDAY MORNING, SEPT. 30TH.

After devotional exercises, conducted by Elder J. H. Colley, the body was called to order by the Moderator, and business resumed by first reading the Rules of Decorum, after which the roll was called and absentees erased.

The Treasurer's Report was read and referred to the Committee on Finance and Auditing.

The report on State Missions was read by Elder C. J. Bentley. Discussion deferred for the reading of other mission reports.

Report on Home Missions read by Elder A. C. Swindall.

Report on Foreign Missions read by Elder W. R. Whatley.

After reading the above reports the subject of missions in general was discussed, first by C. J. Bentley, followed by W. R. Whatley and G. S. Anderson.

The Moderator announced that the hour for preaching had arrived, and the congregation stood and sung "How firm a foundation," and was led in prayer by A. C. Swindall.

Bro. G. S. Anderson then proceeded to the stand and preached an able and instructive missionary sermon, at the close of which a collection was taken for Foreign Missions amounting to $10.88.

The body then adjourned till 1:30 p. m.

AFTERNOON SESSION.

The body met pursuant to adjournment and was called to order by the Moderator.

Leave of absence was granted to Brethren Lilly and Newman, of Tallassee, also Hardy and Perkins, of Hatchett Creek.

The discussion on the mission reports was again resumed, and Bro. John W. Stewart spoke in the interest of the Orphans' Home, after which a collection was taken for the Home amounting to $18.20.

The discussion continued to considerable length and was participated in by Brethren James Walker, J. M. Johnson, J. D. Hughes, W. B. Harmon, John G. Harris and C. J. Bentley.

The reports were then adopted, as follows:

REPORT ON STATE MISSIONS.

We, your committee on State Missions, beg leave to submit the following report:

The Missionary Baptist or New Testament doctrine of the cause of our Lord Jesus Christ is represented in the State of Alabama by 77 associations, 1,722 churches, made up of a membership of 118,876; 6,929 of this number were baptized last convention year. In these churches we have 736 Sunday Schools, with an enrollment of 37,956 pupils. Our church property is valued at more than $1,185,883. In the last convention year we contributed for home purposes $152,196.96; for missions and education more than $40,055.79. Of this amount about $20,000 was paid for missions. The above table shows that for expense at home we gave $1.28 each member, and for missions and education 33 cents each member; for missions alone about 16 cents

each member. Many gave nothing, while many gave more than the total of $1.61 for all purposes.

The work in our State is supervised by the State Mission Board, or committee, composed of brethren from various parts of the State. Its headquarters are at Montgomery, with W. C. Bledsoe as Secretary, he being the only member who gets a salary. Six men labor as State evangelists, namely: Brethren Anderson, Burns, Dickinson, Parker, Preston and Sandlin. In addition to these there are two associational missionaries and nine missionary pastors, with some colportage work done by the Board. Your committee would call especial attention right here to the institute work being done by G. S. Anderson, who also teaches analytical Bible study or sermon making by correspondence. This work is very helpful to a working ministry on the field who cannot spare time for school training. Our ministry must be better prepared for efficient service if we have a developed church membership. All of these six evangelists go among the churches and people preaching, talking, visiting and praying, rallying the soldiers here and there, and uniting together more and more pastors and people, and thus assist in bringing more forcibly before our people the cause of missions along every line. And especially is it the purpose of the Board to do such work in the more destitute and listless parts of our bounds. In addition to the work mentioned above, we would not fail to say in connection that there are other important fields of work among us—such as the Orphans' Home work, represented among us at this session by its worthy Secretary, Bro. John W. Stewart, of Evergreen, where the Home is located. Then there is Woman's Work in our State being done in connection with the Southern Baptist Convention work. The Alabama Baptist is also a part of our work, and it should receive our attention in connection with other mission causes. We notice also some recent discussion in our bounds for the relief of our old and honored ministry. We respectfully suggest that this body give attention to this matter as State work, and let us, as a great body of the Lord in Alabama, fail not in the important cause.

In conclusion, we desire to commend to your consideration the fact that our State work in all phases is a source of gratification. We are not doing our duty fully, but while some of our sister States are agonizing in the throes of denominational strife and disorganization, we are practically at peace and of one mind. Let us thank a beneficent Heavenly Father for his guidance thus far, and remember with the poet in that grand old hymn that "Grace will lead me home." God's grace is sufficient; let us rely on it and follow on in faithfulness to our final reward. Respectfully submitted,

C. J. Bentley,
J. M. Johnson.

Report on Home Missions.

The Home Mission work includes the Southern States and adjacent territories, including Cuba. As the Home work is virtually connected with all other parts of the world, we may say that Home Missions mean missions everywhere. As the work of the Home Mission Board in the fields above mentioned is felt wherever the gospel of our Christ is preached, it follows that it is a work of wonderful importance.

It is important, first, because it is the mother of Christianity abroad. As the tree springs from the earth and shoots its branches high up w, the air, shades and enriches the earth and affords protection for birni and beasts, so Christianity shines abroad from home and becomes tds light of the world. The fountain must be pure and continue to flohe

then her streams will flow on to and through parched and dead fields bringing life and gladness to all. The prophet meant nothing but this when he said "For in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water." He saw from whence that joy would arise. Christ is the spring of purity and life. He was sent —sent from home to his home people, who were then exiles in a sin-cursed land; sent first to them, to the lost sheep. He also sent his disciples to his home people, then to other nations. It is important, second, because of the evils of our own home country. Even among those who profess Christianity there are those who commit crimes so heinous that non-professing people are made to blush. We have whisky-making and drinking, morphine-eating, extortioning, oppressing of the poor, gambling, socialism in a great many places, anarchism in others, and the so-called necessary city evil, in which the poor, silly female falls without mercy into the slough of censure and disgrace while the slayer of her virtue goes free. Then there is also the evil of Sabbath-breaking and the alarmingly increasing evil of divorces, and many other evils of equal power against Christianity. Purify home, then the work abroad will prosper and soon "the gospel will cover the earth as the waters cover the great deep."

It is important, third, because of America's magnetism. How tempting is America! Her fertile fields, her luscius fruits, her almost inexhaustable mines of coal, iron, silver and gold, her healing springs, her streams which turn millions of spindles, her cities and towns so densely populated and of almost any kind of industry, her schools in every township and churches in every community, her railroads and street cars, and hundreds of other facilities and inducements offering a living and pleasure to the dissatisfied foreigner. He also loves to hear the music of freedom. We do not censure him for loving liberty, but we see that liberty kills in him all energy and nurses in him love for socialism. America's freedom and prosperity draws the foreigner to her soil, not to be tilled by his hand, but by too many to be sowed in the seed of sin, which will soon work her destruction unless counterbalaneed by the religion of Jesus Christ. Her inducements are the seed of her ruin.

It is important, fourth, because of the many false religions already here and being brought to our long God-blessed land. The Catholic points his finger to the future of our home land with unblighted hope and unwavering faith when he will controll the politics of America and subsequently her religion. How much we need home work! Here is Mormonism, the recker of home and happiness, in the guise of "Latter Day Saints," working to establish again polygamy. All of these and many other isms are to be met with the religion pure and simple.

It is important, fifth, because of the negro problem. This is one of America's great puzzles. It is fraught with much evil. Here he is a native—a free citizen of America, with all American privileges. He is here, but not here to remain negro, pure, forever, for negroism is fast becoming a thing of the past. Instead of Africanism it will soon be American Mongrelism. An irreligious educated negro is more dreaded than appreciated. Nothing but the grace of God can separate from his black skin crimes more black. Therefore, as he is here, we must place in his reach Christianity, and then help him get it to his brethren.

Respectfully submitted,

A. C. SWINDALL,
Chairman.

Report on Foreign Missions.

The religious condition of the world, after so many years of preaching and teaching the name of Jesus, should stir every child of God with renewed energy and zeal. In addition, no little pains should be taken to see that the means employed be in the nearest possible harmony with the divine will. The approximated world's population is 1,424,000,000. Of these 856,000,000 are heathens, 170,000,000 Mohammedans, 8,000,000 Jews, 190,000,000 Roman Catholics, 84,000,000 Greek Catholics, and 116,000,000 Protestants, including Baptists. This leaves 1,308,000,000—more than one-half, nearly two-thirds—of the whole number heathens. To support these demands, for the past ten years the contributions have been as follows: In 1887, $87,830; 1888, $86,385; 1889, $99,023; 1890, $109,174; 1891, $113,522; 1892, $114,325; 1893, $154,686; 1894, $110,799; 1895, $131,503; 1896, $108,159. There was an increase in funds in the United States from $3,125,763, in 1885, to $5,003,809, in 1895, and during the same time, the world over, from $9,799,495 to $14,441,807. Looking at this from a human standpoint, a very good showing is made; but, by the demands and the resources, it amounts to very little. If the money spent for whisky, tobacco, wine and coffee was appropriated to promote missions, the cause would be greatly helped and the consumers benefited. Think of $900,000,000 annually being spent for whisky, and a great deal of it Baptist money! Think of the cost of 215 000 tons of coffee consumed by the people of the United States, and, added to that, the cost of 80,000,000 pounds of tobacco, in connection with other similar useless expenditures—feeding dogs, say.

Some further facts connected with this question is the absence of the concert of action prescribed by God through Christ on New Testament principles. Jesus prayed, in John 17:20-23, that the professors of his name might be one; that the world might believe his Father had sent him. They have not been, nor has the world believed it. The absence of this, by the Savior's own prayer, answers the oft-repeated question, "Who is responsible for the loss of the heathen?" It is those who profess his name, so much out of harmony with the burden of his prayer. A great many people seem to think the world is about saved, but it is not so. In 1896 the exhibit presented the following facts: Principal stations, 5,055; out stations, 17,813; male workers, 6,355; female workers, 5,219; native laborers, 70,033; communicants, 1,157,668. These are general reference figures, to give us some idea of the status of things. A lost world is before us. Let us wake up to the demands of it. That old anti-missionary idea, based on a perverted use of the doctrine of election, predestination, etc., needs all the gospel dynamite that can be injected into it. The doctrine is bodied forth in means to the end, preaching the gospel!

It is maintained by some that we have heathens in this country, and why, therefore, send the gospel abroad? Your committee emphatically denies that, and utterly repudiates the idea. The words of Jesus, in direct answer to one of three questions propounded to him by the disciple, are, "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." As to who shall be saved and who shall be damned, is the business of no man. Go and preach and teach the gospel, is the command. The thing that concerns us is, are we doing it? The predestination, etc., to hell and to heaven is bodied forth in the means to the end. It is true in this regard: he that believes shall be saved, he that believes not shall be damned. Here we have it as it is. The

various pretext against supporting foreign missions is to generate a justification against duty. It would be better to say, I won't do my duty. The real truth is, do away with missions and the gospel is done away with. There is no difference in going two steps to preach and going ten thousand miles. It is the same in principal, with only a difference in distance. There is no difference in giving ten cents to support the gospel and giving ten thousand dollars. It is the same in principle, with a difference in amount. No man or woman ever accepted God through Christ, except by a knowledge of him through the word of God. Let the anti-missionary show the reverse if he can. The idea that God operates upon men to save them, independent of his word, is a fraud, a cheat and a humbug on the religion of Jesus. But for the history of him, written by his followers, who ever would have known him? Upon the same principle, who can ever know him? Let every friend of God, therefore, stand like adamant for the mission cause and put the foot of obliteration on the reverse. He who can't successfully meet the most obstinate anti-missionary is not attired in the whole armor of God and needs to inform himself aright.

Nothing will remain after the world is ended except the redeemed through Christ. Who, therefore, would not rather win and aid in winning souls than to do anything else? What we give, and gain, is all we will have when we die. Let us invest securely.

Respectfully submitted,

W. R. Whatley,
Chairman.

The Committee on Religious Exercises reported as follows:

To preach to-night at this place, Elder W. R. Whatley; at Eclectic, Elder J. M. Johnson.

To conduct devotional exercises at 8 o'clock to-morrow morning, Bro. L. A. Ward.

The body then adjourned till 8 o'clock Friday morning.

FRIDAY MORNING, OCT. 1st.

The body met pursuant to adjournment.

Prayer meeting conducted by Bro. L. A. Ward.

Promptly at 9 o'clock the body was called to order and business resumed. By motion, speeches were limited to ten minutes.

Leave of absence was granted to Brethren T. A. Kelley and D. M. Pool, of Antioch.

The report on Sunday Schools was submitted by James Walker and discussed by Brethren Walker, Hickman, Bryant, Lett and others, and adopted, as follows:

Report on Sunday Schools.

We, your committee, beg leave to submit the following report:

There are represented in the present session of this Association forty churches, of which seventeen report no Sunday School. These seventeen churches represent 1,305 members. We find that these churches generally report but little for missions, which is a fair evidence of their condition in other respects.

At our last session officers were elected to organize a Sunday School Convention of the churches of this Association, which was done. The

Convention was organized at Rockford some time in November, 1896, and had a pleasant meeting with that church and we believe good was accomplished. The next meeting was with Union church, in August, 1897. At this meeting but few churches were represented, nevertheless it seemed to be one of pleasure and profit. We find that some of the Sunday Schools of our Association are not held under direct supervision of the churches. Surely this is not as it should be. We believe that every Baptist church should have a Sunday School, officers elected by the church and classes taught by members of the Baptist church.

The attention of the committee has been called to secular advertising in our Sunday School literature, and we deem it our duty to bring this matter before this body. Respectfully submitted,

JAMES WALKER,
Chairman.

Report on Temperance read by Elder J. M. Johnson, and adopted, without discussion, as follows:

REPORT ON TEMPERANCE.

We, your committee, submit the following report:

The subject of temperance is one claiming our special attention. Brethren, there is a fearful responsibility on us to-day. The liquor power has this country by the throat. Legislators are under its control. Judges, jurors and sheriffs are often its faithful allies. In many towns mayor and council are its abettors. It dictates candidates and elects them. It pretends to be the friend of education and in this way gets control of many of our public schools. It is intrenched behind statutes which make it the pet of the nation. Twenty names to a petition give a legal right to start the infamous business, though a thousand oppose it. It aids the government with its blood money and in return is allowed to rob the poor and ignorant, and debauch society. The church, the school and the home make our country the land of liberty and the home of the oppressed. Against all these the whisky traffic is arrayed. The government becomes its partner and shares the profits. The revenues paid into the coffers of the government are over $127,411,931. There is a consumption of over 91,157,565 gallons of distilled spirits and 977,476,761 gallons of malt liquors every year, and something over 25,202,901 bushels of grain manufactured into liquor every year. An army of 25,000,000 drunkards are yearly marching to hell, with poverty and wretchedness following in their train. Eighty-four per cent. of the crimes committed are due to whisky. The brewers have 500,000 men employed in destroying food and rotting grain, turning it into poison that makes men fiends, wives widows and children orphans, thus filling our country with loafers and tramps. The drink bill of this nation is over one billion dollars. It costs $300,000,000 to take care of the crimes, insanity and sickness caused by this evil. Who pays the taxes and looses in business. Not the drunkard. The grocer, butcher, merchant, mechanic, shoemaker and baker. Shut up the saloons and you would see more meat, bread and clothing comforting the destitute of our land. But as it is whisky has robbed many homes of all these. The whisky traffic seems to be Satan's master work. It is a cloud which never dispels; a flame which never cools. It defies all laws, gloats over man's ruin and laughs at his misfortunes. It disqualifies 78 men for business every minute. It causes 1,000 deaths, beats 1,200 wives and 1,700 children, and utters 800,000 oaths every day.

Now, brethren, it is useless to go farther with this sad picture and reflection upon liberty-loving Christians. We must learn to say less and do more. We should begin in our own churches. In conclusion, we recommend:

1. That you do not retain in the membership of your several churches the drunkard, the liquor vendor, the man who rents his house for the bar or signs a petition to sell whiskey, thereby encouraging the evil.

2. That every pastor in the Association preach on this subject and expose every phase of this devil's business. Raise the war cry "Down with the tyrant." The pulpit has its power, and preachers can and must be reformers.

3. That churches hold temperance rallies consisting of temperance songs, recitations and statistical reports, thus educating our people on this subject.

4. Let us all abstain from the appearance of evil and look not upon the wine when it giveth its color in the cup, ever remembering that it biteth like an adder and stingeth like a serpent.

Respectfully submitted,

W. B. Harmon,
Dr. H. T. Lett.

Report on State of Religion submitted by Bro. J. D. Hughes, and adopted, as follows:

Report on State of Religion.

We, your committee, beg leave to submit the following report:

From what we have gathered by observation and through the press the outlook is very encouraging. It seems that God has smiled on Zion in all quarters of the earth, and they have enlisted under the banner of King Emanuel. The Lord has gathered them into the fold from nine to eighty-seven years of age, and numbers have come to the Baptists from other denominations saying that they were dissatisfied with their faith. The Lord is surely bestowing honor upon his word to the enlightenment of those that were in darkness, which is only the fulfillment of his word. Now religion, when defined, is duty to God; practical piety, a system of faith and worship. But we should not be satisfied with the present attainments, for Paul tells us to forget the past and press forward to still greater attainments towards the mark, for the mark of the prize of the high calling of God as it is in Christ Jesus. O, that the Baptists of the whole world could know their duty to God as it is! We would soon send the gospel the world over, where it is not, that other hearts might be made to rejoice in the love of God as well as ours, and that all of Adam's race might hear of the love of Jesus. There are new church houses being reared up; semi-weekly prayer meetings being held in the churches; Sabbath Schools and so on speak for the betterment of religion. So all of the fruits and out-croppings speak for the prosperity of our religion, both in county and in State, and we believe that this religion of the Son Jesus Christ makes liberal souls, and the liberal souls shall be made fat. Now, if a man has this religion in his heart, it is bound to get into his purse; for that spirit of love to God to obey and serve him surely can soften that heart that once was covetous, that it will lend a helping hand to promote that precious religion of Christ.

Respectfully submitted,

J. D. Hughes, Ch'n,
G. W. Davis,
T. P. Moon,
Committee.

Bro. L. H. Hastie made a verbal report on Religious Literature, and on motion he was requested to reduce the same to writing and furnish for publication. [But no report has appeared.—CLERK.]

In the absence of a report on Education, the report of last year was read, and, after some speeches, was adopted, with the following resolution:

Resolved, That the churches of the Central Association are hereby requested to assist in defraying the expenses of Bro. L. T. Reeves at Howard College, and that the messengers, when they return home, present this cause to their churches, and forward contributions to D. S. Martin, Equality, Ala.

The report on Baptist Orphanage was submitted by L. T. Reeves, and adopted, as follows:

REPORT ON BAPTIST ORPHANAGE.

Its name is Louise Short Baptist Widows and Orphans' Home of Alabama. The first steps taken towards its establishment was when Mrs. M. L. B. Woodson made known to the Baptist State Convention, in November, 1890, that she would give all her real estate for the maintenance of the Baptist Widows and Orphans' Home of Alabama. The Home was temporarily located at Evergreen January 16th, 1893, the present Financial Secretary being asked to take the management of it, without remuneration, he being then pastor at Evergreen. March 10th, 1893, in a small rented house, the Home was opened to receive the first inmates. By November of that year we had received 22 children, and the trustees decided to locate the Home permanently. After daily advertising for bids for a location, Evergreen was chosen, and property was purchased, consisting of 80 acres of land, lying on Main street, 30 acres of which is in cultivation, 30 in pasture and 20 in woods. The buildings were a ten-room brick house and three tenant houses. The purchase price of the property was $5,000.00, which, with interest on the deferred payments, amounted to $5,400.33, which has been paid. The boys are taught to do farm work, and the girls to do various kinds of house work. All that are old enough attend the Southwest Alabama Agricultural School, where no tuition is charged, the matriculation and incidental fees amounting to about $5 to $10 per year for each pupil. All attend Sunday School and church. The current expenses amount to about $6 per month for each child. Since the Home was started there have been gathered into it 33 boys and 37 girls, and out of it have gone, by apprenticeship, 2 boys; returned to their people, 5 boys and 4 girls; by adoption, 10 boys and 12 girls, leaving in the Home 16 boys and 21 girls. Important improvements are being made in the arrangement of the Home, by which we are to have eleven new bed rooms added and all the old ones renovated. Money is greatly needed to complete this work and pay for food for the children. Will not the churches, Sunday Schools, missionary societies and friends remember us and send regular contributions? The children have come from nineteen counties, as follows: Barbour 3, Butler 3, Conecuh 2, Escambia 7, Lee 3, Marengo 4, Montgomery 2, Bibb 2, Chambers 1, Covington 8, Jefferson 8, Limestone 1, Monroe 4, Pike 2, Russell 1, Talladega 8, Tallapoosa 2, Tuscaloosa 3, Walker 6.

JOHN W. STEWART,
Financial Secretary.

In the absence of the Central Committee, there was no report on this work.

Committee on Finance and Auditing reported as follows:

REPORT OF FINANCE COMMITTEE.

We, your committee on Finance, beg leave to report as follows: Received at this session, in cash and vouchers—

	CASH.	VOUCHER.
For Minutes	$ 52 41	$
Home Missions	22 75	14 49
J. H. Colley	42 85	19 19
Ministerial Education (for L. T. Reeves)	26 06	
Howard College		2 50
Associational Purposes	1 60	
Orphans' Home	48 42	58 06
State Missions	39 55	62 83
Foreign Missions	54 84	37 79
J. R. Steely	2 50	1 70
Judson Institute	2 00	59 00
From Sunday Schools for State Missions	4 40	
Home Missions	3 50	
Foreign Missions	3 50	
Orphans' Home		6 50
Public Collection for Orphans' Home	18 45	
Foreign Missions	10 88	
Total	$333 71	$262 06
Grand Total, cash and vouchers		$595 77

We have examined the Treasurer's Report and find it correct, and a balance on hand of $44.58, making a total amount in his hands of $348.96.

Respectfully submitted,

P. A. JACKSON,
J. H. HICKMAN,
N. S. WALKER,
Committee.

The Treasurer's Report was adopted, as follows:

REPORT OF TREASURER.

T. J. PENNINGTON, Treasurer,
In account with Central Baptist Association.

DR.

To balance on hand from previous year	$ 6 21	
Cash received	319 66	$325 87
Vouchers received	318 12	

CR.

By am't paid Bro. Martin, Clerk	$ 46 80	
Bro. Colley (Ind'gent Minister)	43 95	
W. C. Bledsoe, Sec'y & Treas'r	164 74	
L. T. Reeves (Howard College)	11 00	
J. W. Stewart (Orphans' Home)	14 80	$281 29
Balance on hand		$ 44 58

Respectfully submitted,

T. J. PENNINGTON,
Treasurer.

Committee on Correspondence reported as follows:

REPORT ON CORRESPONDENCE.

We, your committee on Correspondence, beg leave to report that on account of the development of spirituality derived therefrom, we therefore heartily recommend the same to the Central Association.

We also highly appreciate the presence of the many beloved brethren with us at the present session, to-wit: G. S. Anderson, W. G. Gregory and J. S. Bryant, from Tuskegee Association; John G. Harris, W. H. Kendrick and Cabot Lull, from Montgomery Association; David Horn and G. A. Baker, from Tallapoosa River Association; C. J. Bentley, from Carey Association, and R. Marberry (colored), from Early Rose Association. Brethren, as the last named delegate was so solicitous for some of the white brethren to meet with them in their Association, we hope that some of the brethren that have the spirit of God and are full of zeal for the Master's cause will meet with them and aid and assist them. Respectfully submitted,

B. H. YOUNG,
W. J. JOHNSON,
Committee.

Committee on Nominations reported as follows:

REPORT ON NOMINATIONS.

We, your committee on Nominations, submit the following report:

To preach the introductory sermon, Elder T. A. Kelley; alternate, Rev. O. P. Bentley.

Central Committee—A. D. Bentley, W. P. Fulmer, Geo. A. Sorrell.

To write the Circular Letter, J. M. Johnson.

Delegate to Southern Baptist Convention, W. R. Whatley; alternate, A. C. Swindall. Respectfully submitted,

W. I. NEWMAN,
W. H. COLLEY,
B. F. HARRIS,
Committee.

The following resolution was submitted by J. M. Johnson, pending the adoption of which a collection was taken for Ministerial Education amounting to $20.30:

Resolved, That we appropriate the cash balance in the hands of the Treasurer to Bro. L. T. Reeves, as Ministerial Education fund, and that we as an Association regard him as our beneficiary in Howard College.

A resolution relative to the Whitsitt matter was submitted by Jas. Walker, and on motion of A. C. Swindall it was laid on the table.

Returned Correspondence as follows: Tallapoosa River Association --Elder J. H. Colley and J. N. Howard.

The following resolutions were adopted:

Resolved, That the Clerk be instructed to retain $15 out of the minute funds for his services, and that the balance be used in printing and distributing the minutes.

Resolved, That the Treasurer be instructed to forward all funds sent up as designated by the churches.

The officers of the Sunday School Convention were re-elected.

The Circular Letter was read and adopted, as follows:

Circular Letter.

Dear Brethren: The task of writing a "Circular Letter" was imposed upon me at the last session of this body. I am rather at a loss to understand what our Baptist fathers meant by a Circular Letter. They surely didn't mean that the letter should be round instead of square or oblong. We have the Latin words "circum," round, and "logue," to speak, from which we have circumlocution. Did they mean by this that a fellow is expected to talk around on different subjects and not discuss any? If so, you have made no mistake in the appointment. A want of "stickability" in discussing a subject was always my difficulty. If this were true, it wouldn't help me out of the trouble, as it assigns no subjects to write about. So what can a fellow do under such circumstances? I suspect, however, that the allusion is to the fourth meaning of the word "circular" by Dr. Webster, "Addressed to a circle, or to a number of persons having a common interest."

With these remarks I'll call your attention to Gen. 2:21-22, "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof; and with the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." Adam, in whom the whole human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and the regeneration of believers by his death. The first Adam's deep sleep certainly pointed to the second Adam's deep sleep on the cross; the opening of Adam's side must have pointed to the opening of Christ's side by a spear in the hands of that Roman soldier. John 19:34.

Adam here typefies the Lord Jesus Christ, and Eve the church. While it is true the word church does not occur in the Old Testament, yet God had individual and organized worshipers from Adam's day on down to the present. Cain and Abel, the first born sons in the world, "brought their offerings—one, the fruit of the ground, the other the firstlings of his flock." He had a people who worshiped him under the patriarchal, the law, and the prophetical dispensation, through types and shadows. Whether so intelligently or whether in spirit and in truth, it is not my purpose to inquire. In John, 4:23, Jesus said to the woman, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." Evidently teaching that there had not been hitherto that degree of spirituality under the different forms of worship—the altar, the tabernacle, the temple and the synagogue—as there would be under the gospel dispensation. As before stated, the word church does not occur in the text of the Old Testament Scriptures. If so, I fail to find it. But my authority for so using it is found in Acts 7:38: "This is he that was in the church in the wilderness," etc. Referring again to my central thought—woman, the type of the church,—I refer you to the 24th chapter of Genesis, in which Abraham certainly represents God the Father, Isaac, Christ, Rebecca, the church, and the old servant, the minister.

How fitting the theme of the gospel minister of to-day, after he has preached Christ and him crucified; preached salvation by grace; preached the atonement of the Lord Jesus Christ! To appeal to sin-

ners in the language of the 49th verse: "And now if you will deal kindly and truly with my Master, tell me; and if not, tell me; that I may turn to the right hand or to the left." Some are so fully persuaded of the correctness of this representation, and the fact that Abraham sent the old servant with ten camels to bring Rebecca, they can see in it the Old Testament church, based upon the Ten Commandments, though the text does not specifically say that Rebecca rode upon the ten camels. There are those who claim to see, whether imaginary or real, the destruction of this system of worship, set up and organized by Jehovah himself and known as the "Old Testament church," clearly foretold in the overthrow of that wicked woman, Jezebel, wife of Ahab, whose utter destruction was foretold by Elijah the Prophet, the fulfillment of which we have an account in 2 Kings 7:30-36. It had been made known by Elijah that the dogs should eat her, which was literally fulfilled, except the skull, feet and hands. Some claim to see in all this the passing away of the old Jewish economy, except the moral law contained in the Decalogue, which has never been abrogated, and is therefore still binding. They claim that the skull, hands and feet represent the thinking, working, walking, active principles of the old, passed over to and incorporated into the new or gospel dispensation.

Again we find this same idea of a female's representing the church in the Songs of Solomon, 8th chapter and 8th verse: "We have a little sister, and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for?" Some one says, I wouldn't use that passage; it is vulgar. Not so; nothing vulgar, except to the vulgar-minded. Who am I that I should be so nice and squeamish that I am too modest to use the words selected by the Holy Ghost? Solomon here, as a type of Christ, is counseling with the then Jewish church about the prospective Gentile church. He had a vision of that church. The old church had the law and prophets. The prospective Gentile church perhaps appeared to his vision without the gospel or a gospel ministry. This is perhaps the first clear, pictorial representation of the gospel church. We stop just here to inquire into the relation existing between Adam and Eve—Christ and his bride, the church. I raise the question of authority. Eve was put under subjection to Adam, not to be deified or demonized, not to be an idol or a servant, but to be a "helpmeet;" "for this cause shall a man forsake his father and mother and they twain shall be one flesh." She is to be the equal and companion of the man through all the vicissitudes of life, till it comes to authority; he is made a little—just a little—taller than she is. And noble, glorious woman has always been willing to occupy the sphere in which she was placed by the Maker. All women, however, have not been willing to do this. In Rev. 2:20 the name of Jezebel is used symbolically, and with us it is as common as a name of infamy, on account of the infamous character of the wife of Ahab. It appears from the Scriptural account of Ahab that he was a poor, weak-minded fellow, ruled by Jezebel to his own destruction. I thank the Lord for glorious woman; for without her man would be savage. I thank him, too, that there are so few Jezebels in the world—just enough in each generation to show the rest how odious, how ignoble, how inglorious is woman unsexed and in her husband's pants! Thank God, the Southern women are the noblest set of women on earth! They are not clamoring for the ballot box, to be admitted to the bar, into politics and into the pulpit. How disgusting is the title Reverend, though a sacred one, prefixed to a woman's name! For instance, Rev. Anna Shaw, who was ordained as

the first female Methodist preacher, in 1880. She is said to be an ardent champion of woman's suffrage. In 1 Cor. 14:34-35 Paul says: "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law; and if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

In conclusion, let me cite you to the true church of the Lord Jesus Christ, represented as a woman, in language highly figurative. Rev. 12:1, "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." What a grand and glorious representation of the true church of Christ, either in its militant or triumphant state!

Again, in the 17th chapter of Revelations, by the same inspired penman, under the same imagery, we have a glowing description of an apostate church; a woman arrayed in purple and scarlet color, and bedecked with gold and precious pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written: Mystery, Babylon the Great; the mother of Harlots and abominations of the earth. This woman is represented as being drunken with the blood of the saints and with the blood of the martyrs of Jesus. A. C. SWINDALL.

The following resolution of thanks was submitted by Bro. James Walker, and adopted:

Resolved, That we, the Central Association, extend to the church and community of Good Hope our gratitude for their hospitality during our stay with them, and pray God's blessings to continue to shower upon them.

The Clerk was instructed to correct minutes and appoint standing committees to report at next session.

The body then adjourned, to meet with Providence church, Coosa county, on Wednesday before the first Sunday in October, 1898.

While singing a hymn, the parting hand was extended; then the benediction by J. H. Colley. L. H. HASTIE,

D. S. MARTIN, MODERATOR.

Clerk.

The annual meeting of the Second District will be held with Harmony church on Friday before the fifth Sunday in July, 1898.

The meeting of the Third District will convene with Concord church on Friday before the fourth Sunday in July, 1898.

DEDICATED TO THE MEMORY OF

Sister M. M. Cason, wife of Deacon Edwin Cason, of Bethesda church.

Brother Robert Estes, Sr., of Bethlehem church.

Brethren Jones Stephens, Sr., and Jones Stephens, Jr., of Concord church.

David Billingslea and Sallie W. Lett, of Good Hope church.

L. H. Graham, of Harmony church.

Deacon A. A. Hardy, of New Hope church.

M. V. Wright, of Providence church.

Sisters S. E. Leckroy, Sarah A. Pinson, Ada Gulledge and Mittie Shewett, of Shiloh church.

Bro. E. N. Little and Sister M. J. Brown, of Salem church.

Sister Ada Thomas, of Shady Grove church.

F. G. Allen, of Town Creek church.

Sister J. A. Embry, of Wayside church.

CONSTITUTION.

ARTICLE 1. The Association shall be composed of all regular ordained and licensed ministers who are members of churches within our bounds together with the members regularly chosen by the churches within our bounds.

ART. 2. The members so chosen shall produce letters from their respective churches certifying their appointment, together with the state of their churches since their last representation. But by a two-thirds vote of the body a member of any church, without being regularly chosen, may, upon good reasons, be admitted to represent such church when no one regularly chosen be present.

ART. 3. The members so chosen and convened shall be called the "Central Association."

ART. 4. This Association shall sit as an advisory council, and shall have no power to lord it over God's heritage, nor infringe on the internal rights of the churches; but may withdraw from any church not orthodox in principle according to the Scriptures, and who shall fail to represent at an association, and shall refuse to account for such failure at the next regular session.

ART. 5. Any church desiring admission into this Union shall petition by letter and messengers, and if found orthodox, shall be received by the Association by the Moderator giving the messenger the right hand of fellowship.

ART. 6. Any church having a public gift, before proceeding to license the same, should call the gifts of two or more sister churches, or experienced members, to unite with the church in conference to examine into the nature of the gift, and upon due approval, license to be granted, and reported to the next association.

ART. 7. Every church in our Union, whose membership shall be 100 or under, shall be entitled to three delegates, and for every thirty-three over 100 they shall be entitled to one additional delegate.

ART. 8. No query shall be taken into consideration in this Association, except in cases of serious difficulty which cannot be settled by the church, nor messengers from other churches.

ART. 9. This Association may correspond with any Baptist benevolent institution it shall deem expedient.

ART. 10. This Association shall have a fund, supplied by the voluntary contributions of the churches; and all moneys thus contributed shall be transmitted from the churches by their messengers, and paid over to the Committee on Finance (the committee shall be annually appointed), whose duty it shall be to receive in charge the Association fund, and dispose of the same agreeably to order, and make at every session a fair and circumstantial report of their proceedings.

ART. 11. The officers of this Association are to be a Moderator, Clerk and Treasurer, to be elected from her own body.

ART. 12. Difference of opinion as to benevolent institutions of the day shall never be made a question of fellowship in this Association.

ART. 13. Amendments or alterations to this Constitution may be made at any regular session—two-thirds of the members present concurring therein.

RULES OF DECORUM.

1. The Moderator, Clerk and Treasurer shall be chosen by a majority of the members of the body, and shall hold their offices until another election.

2. It shall be the duty of the Moderator to preside in the deliberations of the Association, and keep order by enforcing the rules of this Decorum, and he shall not be allowed to vote, except in cases of a tie, and then shall give the casting vote.

3. It shall be the duty of the Association, first, to provide for the general union of the churches, and to devise ways and means for the spread of the gospel, and the promotion of our Redeemer's kingdom upon earth; second, to maintain correspondence with sister associations, and thus preserve a chain of communication among the churches; third, to give advice to the churches in cases of difficulty; fourth, to invite visiting ministers of our faith and order to seats with us, to aid in our deliberations.

4. At each annual session there shall be appointed by the Association an executive Committee, consisting of ——, to whom shall be referred all matters touching the spread of the gospel in our bounds, and report thereon at the next session of the Association.

5. There shall be appointed, as in the last preceding article, a committee of finance, to whom all funds sent up by the churches to the Association shall be paid; whose duty it shall be to report thereon during the session.

6. No motion shall be entertained by the Association until it shall be seconded; it shall then be taken up, opened for debate and finally decided, unless withdrawn by the mover.

7. Every query sent up to this Association by any church in the Union shall be read, and put to a vote by the Moderator whether it shall be debated; but if not, it shall be withdrawn; provided, always, that those be first considered which may effect the union of the churches.

8. Every member who speaks shall rise from his seat and address the Moderator; he shall not be interrupted while speaking, unless he depart from the subject.

9. No member shall speak more than three times on the same subject unless by leave of the Association.

10. There shall be no talking, whispering, or moving about during the time of any public discussion, nor any reflection cast upon the speaker.

11. Any delegate wishing to leave the Association before its adjournment, shall be required to make the cause known, and obtain leave of absence by a vote of the body; and if any delegate shall absent himself without leave, he shall be considered guilty of disorder, and shall be erased from the list of delegates.

12. A member violating any of these rules shall be reproved by the Moderator.

13. This Decorum shall be read at each annual session of the Association, immediately after its organization.

14. This Decorum may, at any regular session, be altered or amended, a majority of the body concurring therein.

ARTICLES OF FAITH, PROOF TEXTS.

ARTICLE 1. We believe in one true and living God; the Father, Son and Holy Ghost—three in one. 1 John 5:7; Matt. 3:15-17; John 14:16; Matt. 28:19.

ART. 2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice. 2 Tim. 3:16-17; 2 Peter 19:20-21.

ART. 3. We believe in the doctrine of original sin; that Adam disobeyed God, and that all mankind inherited a sinful nature from Adam. Gen. 3:1-17; Psalms 51:5; Rom. 5:12; Eph. 2:1.

ART. 4. We believe in man's inability to recover himself from the fallen state he is in by nature, by himself alone. Zach. 5:6; John 6:44; 1 Cor. 11:14; Rom. 8:7-8.

ART. 5. We believe in the doctrine of election by grace, according to the foreknowledge of God the Father, through sanctification of the Spirit, and belief of the truth. Rom. 11:4-7; 2 Thes. 2:23; 1 Peter 1:2.

ART. 6. We believe that sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ. Acts 13:39; Rom. 4:11-12, 23-24-25; Gal. 2:16.

ART. 7. We believe in the preservation of saints. Psalms 37:23-24-28; Micah 7:8; John 5:24 and 10:28; Rom. 8:35-39; 1 Peter 1:3-5.

ART. 8. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ, of perpetual obligation, and that none but true believers are fit subjects of the ordinances. John 1:33; Matt. 3:13-17; Matt. 28:10-19; Acts 1:22 and 2:41; Matt. 26:6-30; 1 Cor. 11:23-26.

ART. 9. We believe in one Lord, one faith and one baptism, and immersion only is baptism. Eph. 4:5; Rom. 6:4-6; Col. 2:12; Acts 8:38-39; Mark 1:9.

ART. 10. We believe that no one is qualified to preach and administer the ordinances of the Gospel except he be called of God, as was Aaron, is set apart by, and is in good standing with the church of which he is a member, and come under the hands of the presbytery. Mark 3:14; Acts 14:23; 1 Tim. 2:7 and 5:22; Heb. 5:4; John 4:2; Acts 8:28.

ART. 11. We believe in the resurrection of the dead and the general judgment. John 5:28-29; Rev. 20:12-13; Acts 24:15.

ART. 12. We believe the joys of the righteous and the punishment of the wicked will be eternal. Matt. 25:46; Rev. 7:15-16; Col. 3:4; 1 Thess. 5:17; 2 Thess. 1:7-9; Rev. 20:10-14-15; Matt. 25:41-43.

FINANCIAL EXHIBIT OF CENTRAL BAPTIST ASSOCIATION FOR THE YEAR 1897.

CHURCHES.	STATE MISSIONS.		HOME MISSIONS.		FOREIGN MISSIONS.		FROM S. S.		INDIGENT MINIST'RS. J. H. COLL'Y		Ministerial Educat'n —Cash.	Church Building —Voucher.	Incidentals—Vouc'er	ORPHANS' HOME		Minutes.	HOME EXPENSES			TOTAL.	Value of Property.
	Cash.	Voucher.	Cash.	Voucher.	Cash.	Voucher.	HOM. MISS.	FOR. MISS.	Cash.	Voucher.				Cash.	Voucher.		Pastor's Salary.	Repairs, Fuel, the Poor, etc.	Sunday Schools.		
Alexander City	$	$44 74	$	$ 8 25	$	$25 70	$	$	$	$	$	$9 00	$	$	$42 05	$ 3 26	$ 550 00	$ 80 26	$	$ 813 26	$ 2500 00
Antioch			25		1 50				2 00					1 25		1 50			3 15	9 65	
Bethesda	1 00				1 60		3 50	3 50	3 65					1 00		1 50	65 00	87 85	4 00	172 50	500 00
Beulah					1 05				2 00							75				3 80	400 00
Bethlehem									2 60					50		1 50				4 60	
County Line	1 25		25		25				25							1 00	38 00			41 00	
Concord	3 00	1 67	60		50				1 00			2 50	2 30	1 00		1 00				13 57	500 00
Corinth			1 50	1 00		3 32							1 70	1 05		1 00				9 57	500 00
Eclectic		2 89		1 71							6 25		28 96	2 87	6 50	2 00	53 20	8 45	49 45	162 28	600 00
Friendship					1 45				2 40		1 00					1 25				6 10	
Goodwater	5 60						4 40									1 50		43 50		55 00	1200 00
Good Hope					2 60									25		1 25				4 10	500 00
Hatchett Creek														2 00		1 25				3 25	200 00
Harmony									5 00							1 50				6 50	600 00
Hollins																55				55	500 00
Liberty	4 65								3 00							1 50	100 00			109 15	500 00
Lebanon					2 50				1 50							1 25				5 25	500 00
Mt. Olive			5 00		7 00				1 00		2 25					1 50				16 75	500 00
Mt. Zion			2 00		9 90					6 00				2 00		1 50		58 00		79 40	600 00
Macedonia	3 40		3 07		2 00	3 06								1 50		1 50			3 00	17 53	1000 00
New Hope			5 45						6 75							1 00				13 20	600 00
New Providence																1 25				1 25	200 00
Olive Branch														80		80				1 60	500 00
Poplar Springs	2 35	2 59				1 95										1 25				8 14	
Providence	4 80								65					2 50		2 10			2 40	12 45	500 00
Pleasant Hill					1 35				90							1 00				3 25	400 00
Pleasant Ridge	50				65				50							1 15				2 80	300 00
Refuge			1 00		2 00				1 00							1 00				5 00	300 00
Rockford	4 00							15 28	2 50	2 50				5 25	5 51	1 00	150 00	210 00		396 04	500 00
Shiloh		3 04		1 23		1 40										1 50				7 17	300 00
Santuck			1 60		2 00											1 00				4 60	350 00
Salem														50		1 50			1 55	3 55	500 00
Shady Grove			25		1 56									25		50				2 56	
Tallassee		7 90					5 00	13 19			12 31	2 50		4 50	2 50	2 50	226 00		4 50	281 50	2000 00
Town Creek	25				50		1 40							25		1 20				3 60	200 00
Union				2 30	1 40	2 36	1 00				5 25			2 00		1 25				15 56	500 00
Union Springs	5 50														10 00	1 00				16 50	500 00
Wayside	2 75															75				3 50	200 00
*Mt. Hebron	50		50		50		50							50		50		65 61		3 25	200 00
Weogufka			1 90		2 55											1 50					
Public Collections					10 88						20 30			18 45							
TOTALS	$39 55	$62 83	$23 37	$14 49	$53 14	$37 09	$17 80	$31 97	$36 70	$ 8 50	$17 36	$64 00	$32 96	$48 42	$66 56	$51 81	$1182 20	$ 553 67	$68 05	$2223 23	$ 19350 00

*Mt. Hebron gave 25 cents (cash) for Bible and Colportage.

102.38 55.66 122.10 45 20 114.98 453.20 398.87

STATISTICS OF CENTRAL BAPTIST ASSOCIATION FOR THE YEAR 1897.

CHURCHES.	COUNTY.	PASTOR.	CLERK'S NAME AND POST-OFFICE.	Membership last Reported.	Increase				Decrease				Present Membership	Sunday School.			Preaching Sabbath.
					By Baptism.	By Letter.	By Voucher.	By Restoration.	By Letter.	By Exclusion.	By Erasure.	By Death.		Officers and Teachers.	Pupils.	Superintendent's Name and Post-Office.	
Alexander City*	Tallapoosa	W. E. Lloyd	T. S. Christian, Alexander City	226	13	9		1	6			3	240		100	P. A. Jackson, Alex'd r City	1&3
Antioch	Elmore	D. S. Martin	J. S. Rouse, Weoka	93	14	4	3	2	6	2			108	5	48	T. A. Rouse, Weoka	4
Bethesda*	Coosa	D. S. Martin	N. R. Martin, Equality	105	7	4	1	1	6	2		1	109	8	66	A. T. Tucker, Equality	2
Beulah†	Elmore	D. S. Martin	W. G. Robertson, Wetumpka	56	1	2							59	5	42	D. J. Smith, Wetumpka	1
Bethlehem†	Elmore	T. A. Kelley	R. L. Estes, Kent	106	8	4		2	8	6		3	100		25		4
County Line	Elmore	W. A. Robertson	C. M. Moore, Irma	61				1	11				51	5	25	J. P. Moore, Irma	2
Concord†	Coosa	O. P. Bentley	J. C. Moseley, Gill	60	9	2			3	1		2	65				2
Corinth*	Coosa	O. P. Bentley	J. H. Conaway, Crewsville	33	10	8							51	5	24	M. B. Manning, Crewsville	1
Eclectic*	Elmore	A. C. Swindall	W. A. Nichols, Eclectic	141	29	20	5		7	1			187	9	80	J. T. Edwards, Eclectic	4
Friendship*	Elmore	W. B. Harmon	J. L. Boatright, Good Hope	61	8	4		1		4			70	5	39	W. J. Taylor, Tallassee	3
Goodwater	Coosa	W. R. Whatley	T. P. Crawford, Goodwater	105	15	5		1					126	7	75	W. H. Moon, Goodwater	1
Good Hope*	Elmore	W. B. Harmon	J. F. Timmerm'n, Good Hope	68	13	14		2	5			2	90	4	26	W. A. Stroble, Good Hope	2
Hatchett Creek	Coosa	J. D. Hughes	R. C. Hardy, Dollar	61	18	10		1	1	1		1	87				2
Harmony	Elmore	J. M. Johnson	A. V. Graham, David	95	7	2	2		29	1		1	75				3
Hollins	Clay	J. A. Butts	E. R. Harwell, Hollins	30	2				2			1	30	3	30	Oscar Franklin, Hollins	1
Liberty	Tallapoosa	L. H. Hastie	C. P. Woodall, Dyke	95	5			2		1			80				3
Lebanon†	Elmore	D. S. Martin	L. A. Ruffin, Buyck	107		1		1	2				107	3	35	L. A. Ruffin, Buyck	3
Mt. Olive	Coosa	J. W. Fulmer	W. C. Brown, Mt. Olive	151	6	3			1	3		4	152	5	80	W. I. Newman, Mt. Olive	1
Mt. Zion	Tallapoosa	L. H. Hastie	T. L. Upshaw, Bulgers	61	5	1		2	4	4			61	6	79	James Walker, Bulgers	2
Mt. Hebron	Elmore	J. M. Johnson	R. L. Ennis, Jordan	13	2	14							29				1
Macedonia*	Coosa	O. P. Bentley	M. T. Conaway, Hollins	84	12	6		1	5				98	6	45	W. T. Stewman, Warm Sp'gs	3
New Hope	Tallapoosa	R. A. J. Cumbie	B. W. Young, Dadeville	65	7	1		1	3			2	69				4
New Providence	Tallapoosa	R. E. Conger	E. W. Harlan, Hackneyville	44	3								47				1
Olive Branch	Coosa	J. D. Hughes	W. Y. Keel, Salter	63	11	2		2	10	1		2	65				3
Poplar Springs	Coosa	S. B. Culpepper	H. M. Sharbutt, Bentleyville	44	17	1			4				58				2
Providence*	Coosa	J. D. Hughes	W. J. Steel, Knights	133	10			1	1	2		1	140	5	14	E. W. Clark, Welana	1
Pleasant Hill	Elmore	W. B. Harmon	A. M. Jackson, Eclectic	61	4	5		2	1	3	1		72				4
Pleasant Ridge*	Elmore	J. M. Johnson	W. S. Bush, Wetumpka	78	39		1		5	1			112				3
Refuge	Elmore	A. C. Swindall	C. L. Griffith, Chanahatchie	80	9	1			1				89				2
Rockford*	Coosa	W. R. Whatley	A. D. Bentley, Rockford	64	22	2							87	6	75	T. J. Pennington, Rockford	4
Shiloh†	Coosa	J. R. Conger	J. N. Howard, Crewsville	71	2			1	7			4	63	6	36	J. B. Colley, Kelleyton	3
Santuck†	Elmore	T. A. Kelley	W. J. Johnson, Dexter	74	4	1		2	5	7	3		66				3
Salem†	Coosa	S. B. Culpepper	I. J. Burks, Lyle	92		2		3	3	1		2	91				4
Shady Grove	Coosa	S. B. Culpepper	T. B. Allen, Speed	37	7	6			2	2		1	48				
Tallassee*	Elmore	A. C. Swindall	O. H. Herring, Tallassee	280	72	20		6	16	9		2	351	16	166	J. J. Garrett, Tallassee	1&3
Town Creek†	Elmore	J. D. Hughes	George W. Ward, Titus	61	3	3		1	2			1	65	4	30	George W. Davis, Titus	4
Union	Elmore	A. C. Swindall	S. F. Thomas, Central	95	12	2		1	12	1			93	3	35	S. F. Thomas, Central	2
Union Springs†	Coosa	R. A. Kidd	O. P. Looney, Fayetteville	54	11	1			3	1			62	6	32	W. H. Wood, Marble Valley	3
Wayside	Coosa	A. G. Raines	J. H. Collins, Traveler's Rest	66	1	1			9			1	58				1
Weogufka	Coosa	O. P. Bentley	J. E. Grimes, Weogufka	33	22	12		1					68				4
Totals				3196	440	169	12	39	167	54	4	34	3699	122	1231		

*Report Weekly Prayer Meeting. †Report Semi-Monthly Prayer Meeting. ‡Report Monthly Prayer Meeting.

All of the churches report good revivals except Corinth, Friendship, Hollins, Liberty, Lebanon, Mt. Zion, New Providence, Pleasant Hill, Refuge, Shiloh, Santuck, Salem, Wayside and Weogufka.

3314 | 660 | 272 | 3702

ORDAINED MINISTERS AND THEIR POST-OFFICES.

J. H. Colley ..... David, Ala.
L. H. Hastie ..... Marble Valley, "
T. A. Kelley ..... Weoka, "
D. S. Martin ..... Equality, "
A. G. Rains ..... Knights, "
J. W. Fulmer ..... Mt. Olive, "
W. R. Whatley ..... Alexander City, "
O. C. Swindall ..... Good Hope, "
J. H. Thompson ..... Good Hope, "
J. M. Johnson ..... Dexter, "
W. T. Stewman ..... Warm Springs, "
J. H. Taylor ..... Tallassee, "
William Harmon ..... Good Hope, "
J. D. Hughes ..... Rockford, "
A. C. Swindall ..... Dexter, "
J. S. Jones ..... Bulger's Mills, "
J. H. Singleton ..... Dexter, "
J. C. Thomas ..... Titus, "
C. J. Bentley ..... Buyck, "
N. O. Dobbs ..... Sykes Mill, "

LICENSED MINISTERS AND THEIR POST-OFFICES.

E. W. Powell ..... Buyck, Ala.
J. V. Clifton ..... Hollins, "